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THE
GREAT GRIEVANCE
OF 700. c. 25
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SCOTLAND.
THE
Mother and Nurse of many Evils
TO
CHURCH and STATE.
TOGETHER

With a Rational Propofal, a Suitable
Expedient, and the Proper Remedy.



EDENBURGH: 7

Printed in the Year MDCLXXXIX.

SCOTLAND.

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Mother and Nurse of many Evils

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CHURCH STATE



With a special diploma of honor
and a special diploma of honor

ADEN, CH.

Printed in the Year MDCCLXXXIX.

SCOTLAND. &c.

1. **T**HE Prelate being, 1. A Monster in the State; 2. A Mischief in the Church; and 3. The great Obstruction of the Happiness of both.

II The Prelate being both the Joy and Mock-
ing-Stock, 1. of Rome and Antichrist, 2. of
Atheists and Prophane Ruffians, and 3. of Lazy
Carnal Idol-Shepherds.

III. The Prelate being the Idol of Jealousie, 1. between King and Nobles, 2. between King and Gospel Ministers, 3. between King and People, and that which provoketh God to Wrath against Church and State.

IV. The Prelate being a Burthen. 1. to the Crown, on whose Revenues he feedeth, 2. to the Kingdom, which first and last for his sake hath been put to so much needless Expences, 3. to Church, Schools, and Colledges, whom he hath Robbed of their Allowance and Maintenance.

...A 2:1 Tale V. The

V. The Prelate being the occasion of so much Trouble, Danger and Mischief, of so many Storms and Shakings, 1. to the Crown, 2. to the Kingdom, 3. to the Church and Ministry.

VI. The Prelate being, 1. a Reproach and Vexation to the Nobility, 2. the great Offence and Scandal of the People, and 3. a woful Plague and Scourge of Faithful Ministers.

VII. The Prelate being both the Mother and Nurse, 1. of all Looseness and Prophanity, 2. of Rebellion and Sedition, and 3. of Schism, Oppression and Persecution.

VIII. The Prelate being, 1. a Bastard and Tyrannical Lord, 2. a Selfish and Unjust Judge, and 3. a Woolfish Shepherd to devour the Flock.

IX. The Prelate being, 1. one whom Men mock when they Praise and Applaud, 2. Fret and Chafe when they Follow and Attend, and 3. Hate and Curse in their Heart, when they must open their Purse to maintain a Standing Army to hold him up in his Grandeur, and strengthen his Hands in Tyrannizing over the Faithful.

X. The Prelate being, 1. a Time-Server, and Self-seeker, 2. a Cheater and Deceiver, whom none can trust, and 3. Infamous and Self-condemned, for whom his greatest Favourites without Blushing cannot Plead.

XI. The Prelate being Unhappy, 1. to his Authors and Supporters, 2. Ungrateful to his Friends and Benefactors, and 3. Oppressing and Rigorous to his Vassals and Vicars, whom though he suffer to Live as they list, yet allow-
eth

eth to them as little to live upon as he can.

XII. The Prelate being an infamous * Bastard; 1. begotten without the Consent of the Ravished Mother (*viz.* the Church) yes (which is rare) whom she will not acknowledge to be her Son, 2. who being ashamed of his extraction, disowneth his Father, the King, while he pretendeth to a *Jus Divinum*, like some Heroick Pagans, who to Gloak their Spurious Original, pretended they were descended of the Gods; And 3. thus is a Robber, in catching and possessing the Fathers Goods, whom he disclaimeth, and the Mothers Revenues, who denyeth him, and protesteth he is not her Son.

* The British Prelate having his Original and Pedigree, 1. from Pagan Priests, amongst whom were their *Flamines* and *Arch-flamines*, after which Pattern and Model (O Prelates, be ashamed of your Nativity) and proportionally to whose number, and in whose Sees and Cathedrals the Arch-Bishops and Bishops at their Election, were placed, as their own Polyd. Virgil, in his Account of the Invention and Inventors of things, with many others, clearly demonstrate; and albeit in times of Persecution, when Presbyteries and Synods could not meet, a delegation to some one or more was necessary; yet the British Prelate (whatever claim may be alledged to Antiquity, such as enjoy, or are gaping after a fat Benefice) can truly produce no Pattern, but from Rome or Pagan Idolators; and no Warrants (whatever some murther concerning a *Jus Divinum*) but what was granted by Kings and Emperours, either Abused, 1. by their Hypocrisy and subtil Insinuation, or 2. against their Hearts forced to yield to what Prelates desired; or 3. after they had Enjoxicated the People with a fond Perswasion, that the Keys of the Kingdom of Heaven was put in their Hands; and that they could admit or hold out at their Discretion; they were put in a Capacity to require whatever their Ambition and Avarice did prompt them to.

XIII. The

XIII. The Prelate being, 1. brought forth in an Evil time, a time of Distress, Anguish, and Persecution, 2. having begotten and brought forth such a Cursed Son, the Pope and great Antichrist, who cast and held his Father under Foot, and Ruled all at his pleasure; And 3. since the Reformation in Britain, having been always employed in such a wicked Work, viz. to advance Superstition and Will-Worship, to obstruct the Purity of the Gospel, and the Power of Godliness, and to Oppress and Persecute Christs Faithful Ministers, to rob the Church of its Liberty, to obtrude Idol Shepherds on Christs Flock, and to hold out and cast out Faithful Pastors, who would make it their work to feed the Flock, and not themselves.

XIV. The Prelate being, 1. a Cruel and Implacable Enemy, 2. an Unfaithful and Treacherous Friend, and 3. a sixth Finger in the Hand, a Superfluous Member, as Useless and Unprofitable, so hurtful and pernicious both to Church and State.

where it, not then, 1. for the Kings Honour and Emolument, 2. for the Kingdoms Welfare and Tranquility, and 3. for the Churches Happiness and Unity, to have this burthen removed, this Idol of Jealousie cast down, and this Stumbling-block taken out of the way? And may we not apply what was said in reference to

to the proper Babylon and her little Ones, to those Biats of the mystical Babylon? O Daughter of Babylon, who art to be destroyed, happy shall be he that rewardeth thee as thou hast served us, Psal. 137. v. 8.

Could any King have lived in greater Honour, Plenty, Prosperity, and Tranquillity, then King Charles the I. or any King so boast of the Affection of his Subjects as King Charles the II. might have done, had not the Prelate stood in the way? The sense of our Misery in the time of our late Confusion, our Sympathy then with his Majesty and the Royal Family, under their Sufferings; together with the sense of the Ingratitude and Miscarriages of many, the Insolency, Rebellion, and Treachery of others in these Lands, would have so knit the Hearts of all to His Majesty, and made His Government so sweet and refreshing, that he could not have askt what they would not have cheerfully given, nor commanded them to do what willingly they would not have done: And, O how would the Man (whosoever he had been) who durst have spoken any thing to His Majesty's Prejudice, have been Abominated! Nay, all the Contest then would have been, who should have most Cheerfully express'd their Affectionate Loyalty, their High Esteem and Reverence of His most Excellent Majesty; their great Joy for His Highness Safety, Preservation and Restauration, their care and desire

fire of his Happiness and long Reign, and their
 Satisfaction with his Government, and to live
 under his shadow. Let Court Parasites suggest
 what they please, the Love of the People is the
 best Pillar of the Throne. Hence His Majesty
 in his first Speech to the *English* Parliament,
 immediately after his return, *Anno*. 1660. wise-
 ly said, That *He valued the Love of his Peo-
 ple more then many Crowns*. And after enquiry,
 the Satisfaction and Affection of the Subjects
 will be found the strongest Bull-work, and most
 concludent Argument against *Defensive
 Arms*. For let men dispute as they will, a Peo-
 ple once provok'd, finding themselves in a ca-
 pacity to right themselves, will (I do not now
 enquire whether or when they should) make
 the Sword cut the Gords of all Bonds that would
 bind their Hands and bear them down; nay,
 the more strong and pinching these be, they
 will be accounted the more Intolerable, and
 being cast off, will render the dissatisfied the
 more implacable. Who knows what a loss
 His Majesty was at upon the account of the dis-
 satisfaction of good People, and most Loyal
 Subjects, because of the Hierarchical Corrup-
 tions, and Prelacy it self, the Mother of these
 Abuses, and Nursery of Popery and Prophanity,
 which never did, nor is likely to do any
 good Office to the *Throne*; but if the Prelat were
 Popular, and had *Moyen* with the People, and
 thus once were in a Capacity, would (as for-
 merly he hath) be Ready to improve his Ho-
 nour against the Throne, to stir up to Sedition
 and Sound a Trumpet to Rebellion, as Mr.

Pryn

Pryn hath fully * demon-
 strated in a large Volume, * *Antipathy of the*
 containing an History of *English Prelacy, or*
 the Conspiracies, Rebelli- *Regal Monarchy, and*
 ons and Treachery of the Prelates, both Popish *Civil Unity.*
 and Protestant, and from thence concludeth,
 that *the English Prelates in all Ages have been*
 the greatest Rebels, Traytors, Conspirators and
 Opposites to their Kings, the Chiefest Incendiaries
 and Firebrands which have Infested the Realm,
 and the Archeest Tyrants and Oppressours of the
 People, and Invaders of the Laws and Liberties of
 all other Callings and Professions of Men, sever-
 rally or joynly considered. And what the Car-
 riage of most of them, and the Inferiour Cler-
 gy hath been, and is to this present King, is
 too well known.

But, some will say, If the Prelates Wings
 were Clipt, he needed not be much feared :
 Answer, Tho' Moderation in Evil be more
 tolerable then the Excess ; yet, who can say
 it is good and Eligible? Vertue is placed between
 two Extreame, but doth not partake and bor-
 row more or less from either : and O what a
 Monster would a Moderate Prelate be, and
 how few his Days? How would that Implac-
 cable and Furious Creature Rage, till either he
 burst asunder, or did break all the Bonds
 wherewith he were bound and kept under?
 2. What a Ridiculous Empty Shadow and
 Non-significant Cypher would he be, and for
 what would he serve? He would not then be a
 Curb and Terrour to the Nobility, nor so mis-
 represent Affairs and Persons to his Majesty as

to make Men fawn on him, nor so Oppress the Saints, &c. and he hath Mettle for no other Work: Hence, 3. He would turn despicable, for if once he lost his Sting none would Fear, as none do Love him; yea his own Creatures and Vicars, with the first would be ready to Hiss at him, and Curse the Day they first saw his Face. 4. As this Mongrel Prelate, would neither be for Work nor Pleasure, so neither for Meat nor Medicine; such an Impoysoned Morsel, and Venomous Plaister, would rather breed new Distempers then Cure former Diseases, such a Hotch Potch could not stop the Mouths of them who now Complain, nor satisfie the desires of Loyal Subjects and sober Christians, who are waiting and Praying for better things, nor remove the occasion of Schism and Confusion, which threaten such sad things both to Church and State; Ah, may we not then say of that poor Creature, *Cui bono Regi & cui usui Ecclesia vel Reipublica?*

O! but if the Bastard Prelate were once cast out, and Presbyterian Government settled according to the excellent Patern held forth in other Reformed Churches, and agreed upon by both Houses of the *English* Parliament, and Ordered to be observed in the Church of *England* and *Ireland* [*Die Martis 19. August. 1648.*] What Acclamations of Joy? What expressions of Satisfaction and returns of thanks to his Majesty, and to such as had been Instrumental in that good Work from all Ranks of People? And how quickly would all disloyal and Seditious Persons be Discovered, how easily their Mouth
stop,

Ropt, and their Hands bound and such become a Reproach to all, but a Terroure to none but themselves? And they who now lurk under the horrid Mantle of Non-conformity and Presbytery, would appear in their own Colours; sad experience may Teach how little the Hierarchical Lords can do for holding out or removing Schisms, Heresie and Sedition, notwithstanding all their Power and Violence; and how from time to time they have been the Seed and occasion of these woful Evils: But Presbyterian Government, in it's due Exercise, would (as King James told the English Prelates, speaking to this very Point, and showing the Cause why then there were no Sectaries in the Church of Scotland, while they abounded in England) Kill the Cocatrice in the Egg, and tho' it were flacht, quickly find it out and Kill it, as it were with a Look, (but not of Hierarchical Fury, but of Meekness, and by drawing with the Cords of Love, and the Methods held forth in Mr. Burrough's Golden Irenicum) while all means Essayed for preventing Sedition in the State, and Confusion in the Church are to no purpose Essayed; And when neither the Prelatical Persecution, nor any State Policy or Expedient can do the turn, what we now plead for would prove effectual, and a Wedge of the same Timber will Cleave the Knotty Tree, that would not yield to what seemed to be more forcible and irresistible.

If such as say, *No Bishop, no King*, would seriously consider, they might acknowledge, that with as good Reason it might be said,

There could be no King, if there were none
 to Undermine and Ruin the Throne; and, O
 what a Reproach is it to the Throne to ima-
 gine, that it can be better supported by the
 Rotten Pillar of Prelacy, then by the Divine
 Cords of Presbytery, which is so well Founded
 on the Scriptures.

But, now waving all Extrinſical Conſidera-
 tions, and abſtracting from Effects and Conſe-
 quences, yea, and from all Moral and Religi-
 ous Reſpects, let me Tender a Propoſal that
 may cut off all the pretended Politicians poor
 Pleas; and it is this [If his Majesties Royal
 Prerogatives, the Liberties and Priviledges of
 Civil Courts, and the Honour of Nobles, be not
 better ſecured from Eccleſiaſtical Encroach-
 ments by Presbytery then Prelacy, let King
 and Nobles Reject this Motion;] The Scottish
 Prelates in their ſeaſonable Caſe, and frequent-
 ly in their Diſcourſes, pretended they were
 but the Kings Commiſſioners (and thus muſt
 ſtand only in a Civil Capacity) as formerly
 they ſaid, they were but the Church Commiſ-
 ſioners for ſitting in Parliament to ſee that
 nothing there was concluded to the prejudice
 of the Church; away with ſuch unfaithful
 Trustees, who neither regard a Commiſſion
 from Church or State, as not minding the good
 of either, but would Cloak a Baſtard Office
 with whatſoever pretence might beſt ſerve
 their turn; but if his Maſteſty as our Kings for-
 merly uſed to ſend a Commiſſioner to genera
 Aſſembles, would be pleaſed to intruſt and ap-
 point ſome Noblemen or Worthy Gentlemen

to be present at all Provincial, and (if it were thought needful) Classical Meetings, to see that Ministers kept themselves within their own Sphere, and did not meddle with Civil and State Affairs; and for Maintaining a good understanding between Church and State, the sweet effects and Fruits thereof might from Day to Day appear; this course as it would prove to all intents and purposes more effectual for the Magistrates Security then Prelacy; so it would be, 1. An easie, 2. A Cheap, 3. A Safe, and 4. A Lawful, and 5. Laudable Expedient: For, 1. No difficulty appeareth in the thing. 2. One Prelates Rent might Defray the Expence of all these Commissioners, for who would refuse that Employment tho' they had but a small or no Allowance, which would be rather an *Honour* then *Onus*? And why should any Complain more then Elders formerly, who had no Sallary, notwithstanding their Attendance at Synods and Presbyteries, and as Commissioners would not refuse to Attend these Meetings; so faithful Ministers would heartily Welcome them, being glad to have such Witnesses of their Integrity. 3. Herein appeareth no hazard, And, 4. What can be Objected against such an overture, which is not only so Plausible, Seasonable and Rational; But also, 5. Complyeth with the constant Practice of the Church, since the Magistrate became Christian (except where Pope or Domineering Prelates have Exploded the Magistrates Inspection) and Care of Ecclesiastical Matters and Persons; and is no other then what
was

was offered by the *Waldenses* to prevent the Calumnies of their Adversaries, and was lately renewed by the *French Protestants*; who in a Treatise with their King, desired, * that

* Mr. Clerk from *some one or other might be De-*
 Mr. Mamard's Gol- *puted by him to be present at*
 den Apples, pag. 90. *their Assemblies, for prevent-*
ing of State Jealousies and Vul-

gar Calumnies, for which my Author Citeth *John* the 3. 21. and much commendeth the Prudence and Candour of these Holy Men for making such a Proposal, which to this Day hath place there, and * *Banofius*

* *De Polit.* *commends it, as being no less exped-*
Eccles. cap. *ient and profitable, for the Church,*
 10. *then desirable by the Magistrate,*

and needful for Establishing a good Order, Maintaining a good understanding, and for preventing dangerous Jealousies and mistakes on either Hand

If any Object the Eccentricall Motions of Church-men during the late Intestine War, that doth not Quadrate with the present Case, and doth not plead against, but for this overture, which then could have no place; but since not a few Object the over-reachings and miscarriages of that time against the Government on which we find a Divine Impress; such would consider that one Swallow makes not the Summer, and for that one instance in Presbyters, Mr. *Pryn* will furnish you with Hundreds in the Prelates; to speak nothing of the great Prelate the Pope, his Treading under Foot his Father the Emperour, and making

making him not only hold his Stirrup, but bow the Back, and become a Foot-Stool for his Holiness, while he Mounted up on his Horse.

2. Who knows not that the Prelates then were the bane of Contention; and whoever were Instruments, they were the Cause and Occasion of these Tumults; and being in the Chair did not, could not prevent, but their Place and Power brought on those Evils.

3. Were not Parliaments and Civil Courts as deeply Involved in these as any Church Judicatory; yet, how Ridiculous were it from thence to Infer there should be no Parliament, nor Civil Judicatories? It is (said his late Majesty Charles I.)

a gross Vulgar Errour to impute to or revenge upon the Function the faults of times or persons; which Seditions and Popular Principle and Practice all Wise Men abhor;

whatever may be said against Persons and Administrators, who abuse their Power and Trust, yet that maketh not against the Office and Ordinance, whether Civil or Sacred if good, and in it self Lawful; but if the Abuses be as it were inseperable, and the Office it self were Apocryphal (both which as to Prelacy hold) the Plea is Concludent: I have Read of a *Contingens raro plerumque vel ad utrumlibet*, but a *Contingens semper*,

seemeth to be a Repugnancy, for what is *semper*, must be *necessarium & per se*, and not contingent and by accident: and that there the fault is in the Bone may easily be made appear, for a Minister of the Gospel cannot have a Stomach to digest a Lordly Prelacy with its Concomitants, till his temperature be so vitiate, that it incline and dispose

pose to all the fore-said Distempers. 4. These things did appear while the differences continued between the King and his Subjects. O but to see Presbyterian Government in exercise under his Majesty's Eye and Protection, how good and pleasant were it? How Beautiful then would Ordinances be? How orderly Church Meetings? How would Love and Concord abound, when thus the occasion of Jealousies and Animosities were cut off? Such as know any thing in History, or what is now done in those places where the Prelates domineer, know how the Mitre always doeth encroach on the Magistrate and Civil Powers, which begetteth such distraction, that often it breaketh forth into Tumults and Civil Wars: But where is there such Order, Beauty and Concord, as in the Presbyterian Churches? How exactly do they walk? How tender are they of the Magistrates Authority, not in the least encroaching on his Power and Privileges? Who can give but one Instance of any such Miscarriage in Presbyteries or Synods in *France, Holland,* and other Reformed Churches? And wo's me, that we only among the Nations, who disown the great Prelate should be made to graon under the Hierarchical Yoke; for though in some other Churches there be Super-Intendents, yet they have no Civil Power, Title, or Place; nay, they have no Ecclesiastical Preheminence over their Brethren, no power to censure them, no Negative Voice in Judicatories, &c. yea, and are nothing but meer Presidents in Synods; and during the intervalls of these, they in nothing differ from
other

other Ministers: So that the Government there may be called Presbyterian, and in *Swedland*, where they did sit in Parliament (but otherwise differed not from other Superintendents) Now as I am Informed, they are cast off the State, and are not permitted to Sit or Vore in any Civil Court: Where ever the Prelate hath any Power or Civil Function, that place will soon be made sensible of his unsuitness, and that he was not Created for such a work.

What is alledged concerning the suitableness of Prelary to Monarchy, rather than any other form of Civil Government, is a suitable plea for such a cause: For 1. Who can imagine what that Service can be which the Prelate can do to a Kingdom, and not to a Common-wealth, or what the Prince could require of him, which the States could not? 2. How clearly is this confuted by the Experiences of all the Reformed Churches, living under Monarchical or Princely Government? And to speak nothing of the State of the Church of *Scotland*, after the Reformation from Popery, the Christian Religion was for many years settled before his Lordship got Footing here, which was not till the fifth Century, when Pope *Celestine* sent hither *Palladius* to create that New Order, and with what difficulty that Church was brought to submit to the Prelate, Historians show; so that first and last his Lordship hath met with a cold welcome there; and happy that Church had been, if it had never Couched under that Burthen. 3. The pretended Similitude and suitableness, which is alledged for the Foundation of that Institution is Ridiculous, since our Prelats

Confess their Government to be Aristocratical, and not Monarchical; Condemning in their Disputes with *Rome*, the Pope his Aspiring to Monarchy, and the Papal Government as Anti-christian, because Monarchical; so that if suitableness with the State must be the Foundation of Church Government, Prelacy according to their own Hypothesis, must suit better with Aristocracy than Monarchy, and better with *Holland* than *Britain*.

But, you may ask what Course shall be taken, for Discovering what is the Right Government of the Church, and for its Establishment?

Answer, The saying is not more Common then True; *Artifici in sua arte Credendum*, a Man is to be Trusted in his own Art; if Rulers were deliberating how an Army should be Ordered, how a Fleet Provided, a House Builded, &c. would they not consult expert Souldiers, Marriners, Masons? &c. And should not the Pious, Judicious, and most Unbysassed Pastors of the Church be Consulted concerning its Government? And where was it ever settled, and how can it be supposed, that it can be done aright without their Advice? Accordingly the English Parliament *Anno 1643*. when so many Grievances (tho' not so many as now may be) against the Prelates were Presented to them, Wisely called an Assembly of the most Judicious Divines (assisted with some sent from *Scotland*) that ever met in that Church; and thus a Beautiful Assembly Consisting of Persons of divers Perswasions, of Presbyterians, Prelatical Doctors, Independents, &c. That all might be heard, and the

the Truth, the more clearly Discovered, and the right Government Established upon the most solid Foundation; yet so, that as to the Number, a Difference was made between the Grieved, and those who had done the Injury and given the Offence; but, O if such a free and full Debate were now allowed, and such a Meeting Called by King and Parliament; this Proposal is so Rational, that King *Charles II.* being Convinced how acceptable it would be, to the then Church of *England*, shortly after his Restauration, *Anno 1660.* Reflecting on his First Missive to the *English* Parliament from *Breda*, wherein he promised, to Call with their Advice an Assembly of Divines for Settling of the Affairs of the Church, Protesteth, *That the then Establishment of Prelacy should be no prejudice to that promise, he being then as resolute to perform it as when he made it;* But, that after that they had gotten some Tryal of Episcopacy, as lately they had of Presbytery, he would Call an Assembly of Divines, who might without prejudice, and by Experience, Judge what Government was best and most convenient for the Church; and now the Lord having set on the Throne that Illustrious Prince, who did so Sympathize with Sufferers, and was so Touched with our Grievances, as to undertake an Expedition accompanied with so much hazard by Sea and Land, and which required such great Preparations, and vast Expence; as may be matter of Astonishment to us, and of Praise to God, who stirred him up for such a Noble Work, and followed his

Pious and Magnanimous Enterprize with such admirable Success ; When (I pray) and by whom, could we expect such a Redress of Grievances, such a Reformation of Religion and Manners, and such Order both in Church and State, as while his Majesty now Sways the Scepter ? And by whom could we look for the Performance of the Solemn promise made by King Charles II. if not now by his Royal Nephew Set on the Throne ?

Object. 1. The Meeting-Houses are but few in Comparison of the Churches, to which the Multitude, as well as the Great Ones, Resort, and thus there may be more difficulty in getting the right Government of the Church Established, then some apprehend. *Answer*, It is well known, that the *English* stand so much upon the Formalities of Law and Order, (what ever those Laws be, or the pretended Order) that great and small pay such a deference to those as is scarce Credible in such a Judicious and Excellent People, but once take away those Constitutions, and let but an equal Liberty by Law be Allowed to Dissenters and Conformists, and then it will appear, who do Cordially own and will stand for Prelacy, and who not. But *Secondly*, If once Presbyterian Government were Established by Law, and Prelacy sent a Packing, as *Anno* 1643. and if there were such a Nomination of Worthy Persons, for Overseeing the setting up of Synods, Presbyteries, Classical and Congregational, together with the Constitution and way of Election of Members to a National Synod, as

was

was * Appointed by both Houses of Parliament, Anno 1648. Then it would appear what Esteem the Conforming Clergy as such (altho' otherwise there be not a few amongst those, who for their Learning, Piety and Zeal against Popery, deserve to be had in Reverence) would have in

England, and that the Church would not be troubled with their Meeting-Houses, nor many concern themselves in providing a Maintenance for them; Nay nay, for when there was such Liberty for Petitions, Remonstrances, Complaints, there was not so much as one Petition (according to what I can learn) offered in their behalf, nor any Complaint made for Abolishing the Prelacy, Service-Book and Rabble of Popish Ceremonies; And then *Secondly*, It would be considered what a disadvantage all this while the Presbyterians have been at, because the Legal Stipends and Provision were settled on, and secured to Conformists, and that they were put to provide Meeting-Houses and Maintenance for Non-Conforming Ministers.

But, *Secondly*, Some may yet Object, That the Sense of the Nation can hardly be known, but by their Representatives in Parliament.

Ans. 1. Thus not the Sense of the Nation, but of those who had Vote in the Elections, and

* See, the Form of Church Government to be used in the Church of England and Ireland agreed upon by the Lords and Commons Assembled in Parliament, after Advice had with the Assembly of Divines, Dec Mart. 29. August, 1648.

and that so many of those who were Elected do
own the Hierarchy, may be matter of Astonish-
ment. But *Secondly*, No not of those, if it be
considered, that in the late Election of Mem-
bers to the Parliament, respect was had to the
Protestant Religion; to which such sad things
were designed by former Governours, and since
many of the Church of *England* (as it is Deno-
minat from its worst part, not its Orthodox
Faith, but its *Romish* Government) having
Zealously appeared against Popery, not a few
of those were Chosen meerly upon that Ac-
count, without any regard had to their Senti-
ments concerning Church Government. And
Secondly, As to many of the Electors, there
might have been something of Policy in that
Choise (which altho' I do not Commend, yet
I cannot Conceal) while they did consider how
that the Prelats and Clergy had Strengthened
the Hands of our Kings in Establishing an Ar-
bitrary and Illegal Power by their votes in
Parliament, and Preaching to the People the
Unaccountableness of Kings for their Actings,
and that it was the Duty of Subjects to Obey
their Commands, not once Mentioning any
Limitation; and crying out against Defensive
Arms, as an Invention of the Devil, for In-
volving all who durst own the same in the great-
est Guilt of Treason and Damnation; and thus
hath put the late King in a Capacity to do all
the mischief we Groaned under and feared,
thought fit to chuse such to destroy and de-
molish all those Pillars of Tyranny and Popery,
which their Party had Erected, and thus
might

might see what Teachers they had hearkened to, and might be Convinced (I will not say self-Condernned) if they any more owned such Teachers and Guides; and hence there may be yet some ground of hope, that those Generous Gentlemen who have not yet appeared against the Hierarchy, will in due time consider what Conscience, Religion, and their Honour, calls for at their Hands. But whatever hath been, or may be their Carriage, another Parliament may offer a better, and more true Account of the Sense of the Nation; *Piscator scilicet sapit*; Men will know whom they may and should Trust.

Object. 3. Tusho (may the Prelats say) we need not (altho' we do) fear, having so many Acts of Parliaments, Engagements, Promises (altho' none from the Scripture) for our Security. *Answer.* But we hope the Acts of British Parliaments are not like the Laws of Medes and Persians, which could not be altered, altho' to the better, and for the Emolument of Church and State; we know who said *we have a Law; and by that Law Christ must die*: But, *Secondly.* What if many of those Laws and Promises were Founded upon a very Casual supposition, and were no Engagements to Continue Prelacy in the Church; but to Continue Benefices and Liberties with Prelates, until their Office be found to be a Grievance, and a great Obstruction of the Welfare and Happiness of Church and Kingdom. 3. *Thirdly.* But what do they Prattle, what a Reproach is

is it to the King and Parliament to allege (and yet not strange to find Prelates do so) that it is not in their Power to Redress Grievances, or to hearken to the sad Complaints of the Oppressed? Reason, Justice, Conscience, will say, let Equity get a hearing before an Impartial Judge not Biassed by Constitutions, Acts, Deeds, Custom, Practices, which can never (say Lawyers) prescribe against Piety, Justice, Truth, or the Publick Good. Fourthly, All Promises and Engagements Founded on a Legal Establishment, if the Law be justly altered and Cancelled, fall to the Ground with those Laws, and no more oblige; and whatever the Legal Provision be, no Promise nor Engagement ought to be *Vinculum iustitiae*, nor can by any moved with the fear of God be alledged for obliging to do Evil, or to obstruct the good and happiness of Church and Kingdom.

4. *Obj.* But should there be no regard had of these Prelates, who being sensible of the Evil of their way, in complying with the late Kings in all their Methods, for Establishing their Arbitrary Government, and for Introducing of Popery, at length, Zealously appeared against Popery?

Ans. The Zeal of the Scottish Prelates against Popery appeared in their Address to the late King, wherein they Proclaimed Him the *Darling of Heaven*, and wished the *Necks of his Enemies* (of the Prince of Orange and all his Army) to be given to him; and that he might find

find that success he had met with against *Monmouth* and *Argyle*.

But 2. As to the *English* Prelates, as I abhor all Methods of Cruelty, Severity, Malice, Revenge, as being a reproach to the Gospel of Christ, so I am far from desiring that any good Work should want a suitable Reward.

But 3. It may seem strange to hear any Sober Man boast of their Zeal against Popery; Ah who since the Reformation from Popery, have been the Patrons of Papists in *Britain*, but Prelates, by setting so many Weak, Ignorant, Debauched, Scandalous Parsons and Curats, over Congregations? And thus disposing the People, 1. to Atheism, 2. to Popery, and whatever Religion the Court would represent to them, 3. By being a Tool in the Kings Hand, for bearing down of those who stood in the Gap, and were Zealous against all Popish Innovations, 4. by Instilling in the People the Doctrine of Non-resistance and Absolute Obedience; yea, they came that length, that one of them (*viz.* *Prelate H.*) in a Sermon, told his Hearers, *That the Distinction between Active and Passive Obedience was founded upon Disloyalty, and sounded an Alarm to Rebellion; that if the Pope could lay as good a claim to Infallibility, as our King, the World would hear of it.* And do not these Gentlemen well deserve to be accounted the Pillars of the Protestant Religion?

But Thirdly, As to those few, who did lately appear, it would be considered upon what occasion they turned Sail. 1. Did any of them

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udce

once mutter till their Hands were bound, that they could no more Persecute the Innocent?

2. Then their Indignation at the Liberty granted to Dissenters, rather than their Zeal against Popery, set them to work; to which 3. add their Selfish Zeal for their Carnal Interest, when they perceived their Court to decline, and that Popish Priests had the Kings Ear, & lay nearest his Heart, and began to enter and possess their charges; they supposed it to be high time to break off their Silence, and Espouse the honest Plea of the Reformed Religion, for securing their Places and Dignities; and now to testify their Zeal for the True Religion, they must interpose for an Exemption from the Oath of Allegiance, to a King, Zealous for the Reformed Religion, whom His Majesty must defend in all their pretended Rights, though they will not acknowledge his Just Right and deserved Dignity.

But for Conclusion, Those are times of great hopes and Expectation, and our Grievances have made such a noise in *Europe*, that all are waiting for such a Redress and Reformation as may Answer the Desires and Prayers of the Grieved and Oppressed. But if this be all the Fruit, that our Springs are again sent to Run in their former Muddy Channel; and if as one lately complained, *Those who would destroy us, be suffered to be our Instructors; and our Common Enemies to Teach us our Politicks, what will the World say of us? And Ah! how may Rome Insult over us and Rejoyce? If Hope de-*

erred maketh the Heart Sick, Hope frustrated (especially in such a promising Season) must break the Heart. But, O what an Honour and Name of Renown will it be to such as God will make Instrumental in Reforming his Church, and what Rich reward may they expect from their Master, when all their Earthly Excellency will be laid in the Dust? Now let us wait, looking up to him who can put it in the Hearts of King and Rulers to do this thing, which would be so wel-pleasing to God, and so acceptable to his People.

FINIS.
